1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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to set on the sloping walls. In localities where sand blew about, 342
the houses soon became drifted over and resembled sand dunes.

The entrance invariably faced the east. It made no difference what was the nature of the terrain about the house site, this was its invariable orientation. This, rationalization had it, was be- [773]
cause the culture hero had built the first house in this fashion. As a matter of fact, as Russell remarks of the Pima living but a [132]
few miles away in the same sandy waste:

> A more practical motive for placing the doors on the east side is to avoid the southwest winds which blow in the afternoon during nearly the entire year and which are especially strong during the month of March. The wind usually begins to blow at about 10 in the morning and increases to a velocity of 10 miles an hour by mid-afternoon, after which it decreases until midnight.[1]

So strong is the old habit of orientation that of sixteen present-day houses counted on the reservation (mostly of the jacal type), only four faced other than due east, and of these four, three are modern frame houses.

The doorway was narrow and low; so low that one had to stoop to enter (about three feet high or little more). As most [354]
houses, at least the smaller ones, had no smoke-hole, this was the only egress for smoke. They must have been densely filled with smoke except for a few feet above the floor.

The doorway of most houses was left unprotected, but those who were more particular built a sort of porch. Two forked posts were erected immediately in front of the entrance but on either side, and a stringer was laid between them. Bundles of arrow-weeds were placed from this stringer to the sloping wall above the entrance and others were set upright on each side between post and wall. Dirt was spread on top of this entry.

A door was made by hanging a thick willow bark or rabbit [287]
skin blanket in the opening. It was let down at night and in the [281]
morning thrown back over the house. More recently a door was made of parallel bundles of wheat straw lashed to willow poles at each end and in the middle. Not every house had a door.

The interior arrangement of the house was simple: there were 352
neither partitions nor furniture. The fire was in the center, un- [354]

[1] *Pima Indians*, p. 154.

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confined by any sort of built fireplace. Sleeping places were on each side, marked by bundles of coarsely woven blankets of cotton to serve as mattress and covering. The parents of the household slept together at one side, with their smaller children between them to prevent them getting in the fire. Older children and other relatives slept on the opposite side. It was said that parents always slept on the north side, but in at least one household described in detail, they occupied the opposite side. Guests were placed in the best sleeping place, the rear of the house (the west side), so that they might have the fire between them and the doorway.[6] A big fire was built late in the afternoon to warm up the house for the night. The beds were arranged so that they always slept with their heads to the east. Men kept their bows and arrows at their heads on stormy nights for then the enemy could be expected. Men slept with their breechclouts on; women took off their willow skirts and wore only the little under-aprons.

They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

The several parts of the interior were not named. Someone sent to find something in the house would be told he could locate it in "the middle" (vuto") or "east wall," "south wall," etc. The names of parts of the construction are not altogether peculiar to a house:

avaʹ, house
wŭlpo", post (wŭlpo" tŭkuvuʹ, middle post; wŭlpo" kwiníparíʹs, side post, of a house having three rows of posts)
wucweʹaí, wall (of a house only); cŭviʹk, vertical wall pole; itcámiʹsis, horizontal rib; tcápĕtuʹm, thatch
maiʹ, "top, high," roof
deʹʰvám, dirt layer (but dirt is ámaʹt)
vuyaʹ, doorway; vuyaʹpŭk, entry (There is no specific name for the door-flap itself)

Probably every house was provided with a flat-roofed shade (matʰkˌiăʹlʰ): every existing house has one. This was sometimes built against the front (east side) of the dwelling, where two posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.